

# SUNDAY GOSPEL BIBLE SHARING



**Wednesday September 27<sup>th</sup> for the 26<sup>th</sup> Sunday in Ordinary Time**

**OPENING PRAYER:** God of mercy, lead us on your path of goodness. Enlighten our minds so that we may come to know your truth and guide our footsteps in the way of righteousness. Be with us as we gather to break open your holy Word. This we pray through Christ our Lord. Amen

## **READING OF THE ASSIGNED GOSPEL**

- In the words of Saint Benedict, "Listen with the ears of your heart."
- Please note a word, phrase, or verse that seemed to really catch your notice.
- A volunteer slowly read aloud today's passage Afterwards, we have a few minutes of silent reflection.

A reading from the Holy Gospel according to Matthew  
**Matthew 21:28-32**

Jesus said to the chief priests and elders of the people:  
"What is your opinion?

A man had two sons.

He came to the first and said,

'Son, go out and work in the vineyard today.'

He said in reply, 'I will not,'

but afterwards changed his mind and went.

The man came to the other son and gave the same order.

He said in reply, 'Yes, sir, 'but did not go.

Which of the two did his father's will?"

They answered, "The first."

Jesus said to them, "Amen, I say to you,

tax collectors and prostitutes

are entering the kingdom of God before you.

When John came to you in the way of righteousness,

you did not believe him;

but tax collectors and prostitutes did.

Yet even when you saw that,

you did not later change your minds and believe him."

\* [[21:28–32](#)] The series of controversies is interrupted by three parables on the judgment of Israel ([Mt 21:28–22:14](#)) of which this, peculiar to Matthew, is the first. The second ([Mt 21:33–46](#)) comes from Mark ([12:1–12](#)), and the third ([Mt 22:1–14](#)) from Q; see [Lk 14:15–24](#). This interruption of the controversies is similar to that in Mark, although Mark has only one parable between the first and second controversy. As regards Matthew’s first parable, [Mt 21:28–30](#) if taken by themselves could point simply to the difference between saying and doing, a theme of much importance in this gospel (cf. [Mt 7:21](#); [12:50](#)); that may have been the parable’s original reference. However, it is given a more specific application by the addition of [Mt 21:31–32](#). The two sons represent, respectively, the religious leaders and the religious outcasts who followed John’s call to repentance. By the answer they give to Jesus’ question ([Mt 21:31](#)) the leaders condemn themselves. There is much confusion in the textual tradition of the parable. Of the three different forms of the text given by important textual witnesses, one has the leaders answer that the son who agreed to go but did not was the one who did the father’s will. Although some scholars accept that as the original reading, their arguments in favor of it seem unconvincing. The choice probably lies only between a reading that puts the son who agrees and then disobeys before the son who at first refuses and then obeys, and the reading followed in the present translation. The witnesses to the latter reading are slightly better than those that support the other.

\* [[21:31](#)] Entering...before you: this probably means “they enter; you do not.”

\* [[21:32](#)] Cf. [Lk 7:29–30](#). Although the thought is similar to that of the Lucan text, the formulation is so different that it is improbable that the saying comes from Q. Came to you...way of righteousness: several meanings are possible: that John himself was righteous, that he taught righteousness to others, or that he had an important place in God’s plan of salvation. For the last, see note on [Mt 3:14–15](#).

## Thoughts and reflection on the Gospel Passage

### QUESTIONS FOR SHARING

1. As you reflect on your life, do you identify with either of the brothers in today’s parable? If so, share why.
2. If someone complained to you that God isn’t fair, how would you respond?
3. What can distract us from saying a whole-hearted ‘yes’ to God?
4. Name one thing today’s Gospel says to us that we disciples of Jesus need to heed and act on.

### Commentary

Today’s Gospel is the first of three consecutive parables in Matthew on the theme of judgment and how each person is responsible for his/her choices. Today’s

judgment parable is about two sons' response to a command by their father to go out and work in his vineyard. The first son initially says 'no' to his father but afterwards complies. The second son, on the other hand, says 'yes, sir' at first, but then ignores his father's command. The first son represents sinners (tax collectors, prostitutes, etc.) who initially said 'no' to God, but are now saying 'yes' to Jesus. The second son personifies Jesus' audience, the religious leaders of the Jewish people and recipients of God's revelation. They and their ancestors at one time said 'yes' to God, but are now saying 'no' to him by their rejection of Jesus. The first group, in cooperation with the grace of God, is able to turn around and open their hearts to Jesus. The latter group refuses to have a change of mind and heart, and is therefore shut out of the Kingdom.

**IS THERE A CAUSE FOR GRATITUDE THIS WEEK?**

**IS THERE A PRAYER REQUEST YOU HAVE?**

**CLOSING PRAYER - The Lord's Prayer**

Bible Sharing Room 5 and Zoom

Starting Sept 27 from 6:30 – 7:30 pm EST Weekly on Wednesday  
notes

Description: Blessed Sacrament is inviting you to a scheduled Zoom meeting.

Topic: Blessed Sacrament's Zoom Meeting

Time: Sept 27, 2023 06:30 PM Eastern Time (US and Canada)

Please download and import the following iCalendar (.ics) files to your calendar system.

Weekly: [https://us02web.zoom.us/meeting/tZlkd-qgrj8qG9Rt4LoXWaku9w9Mo6AzLDCs/ics?icsToken=98tyKuGupzspEtSRsBiHRpwAHYigb\\_zziClfjfpviEvJDBhkYwjib\\_UbH7opMcL8](https://us02web.zoom.us/meeting/tZlkd-qgrj8qG9Rt4LoXWaku9w9Mo6AzLDCs/ics?icsToken=98tyKuGupzspEtSRsBiHRpwAHYigb_zziClfjfpviEvJDBhkYwjib_UbH7opMcL8)

Join Zoom Meeting

<https://us02web.zoom.us/j/86903804010?pwd=MGJydS9qSW9LSzNGblZSM2xZcWpGZz09>

Meeting ID: 869 0380 4010

Passcode: 086586 One tap mobile

+13017158592,